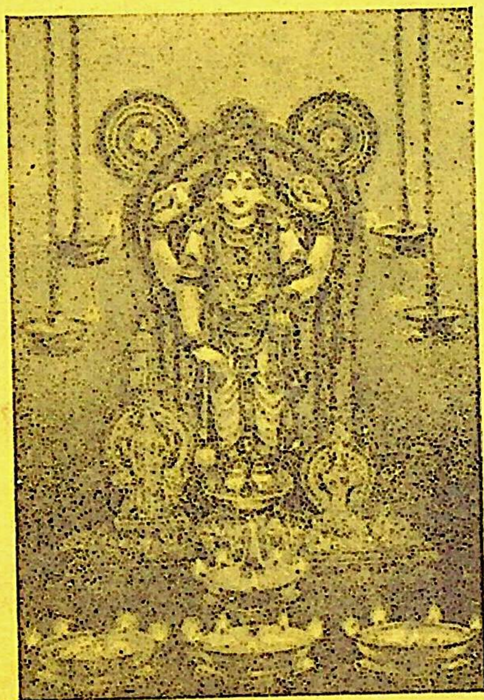
तिरुनामः महिमा

GREATNESS OF THE DIVINE NAME



ॐ नमो भगवते वासुदेवाय नमः

By :

SWAMI VRAJESWARANANDA

तिरुनाम: महिमा

GREATNESS OF THE DIVINE NAME

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Publisher :
SWAMI VRAJESWARANANDA
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PURANI JHADI
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10th July, 1986

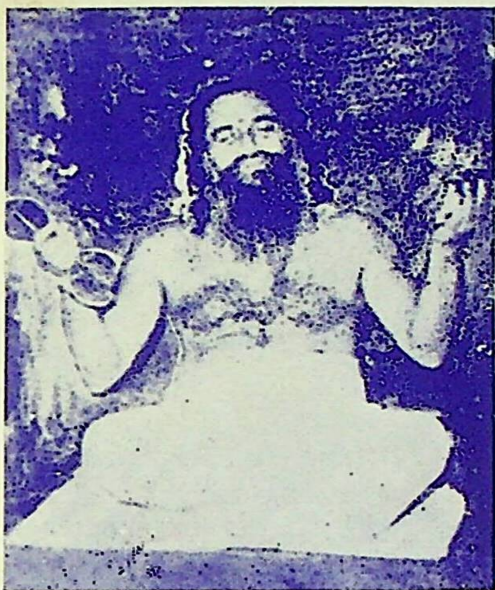
Printer :
Mahalakshmi Printing Press
Kailash Gate, Rishikesh

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SHRI SWAMI ABHEDANANDAJI MAHARAJ

GREATNESS OF THE DIVINE NAME

PREFACE

Blessed Soul,

OM NAMO NARAYANA

Greatness of the Divine Name is not a book for simple reading. It is not a book simpliciter, but it is our own mother advising the g·andeur of the Divine Name in a way appealing to the heart. It experiences according to our conceptions. Bharatha varsha has got a rare heritage of completely accomplishing the dignity of the divine name. The perception of devotion lies in the fulfilment of karma and gnana (deed and wisdom). Only can a Bhaktha (Devotee) love and serve the world. He perceives the world outside as the god, nay the God as the world. He takes himself the world and the God as one unified individual. This is the very Gnana.

ईशा वास्यमिद सर्वम् ।

(Easavasyamidom Sarvom)

The very devotion is the final outcome of civilisation of mankind. Those who acouired Bhakthi are the civilised. Those

who understood this-are eligible for becoming civilised. But those who have not understood this, are animals only in the shape of man.

In this view point, Sri. Swami Vrajeshwarandji is a highly civilised Mahatma. He studied only up to the fourth standard. But he is a person who acquired a Ph. Din education Because of the Good Samskara (culture) acquired through the previous birth and the service rendered to the Guru's blessings in this birth, whatever he says become immortal words. Whatever he writes becomes pure science. Which is the university that confered title on Valmiki and Ramana Maharshi ?

Nobody will evaluate affectionate words of a mother from the point of literature. Affection alone is the yard stick. Such should be your approach to the Swami's work, Greatness of the Divine Name. Thousands of literery works are nothing when compared to the life of a Mahatma. That is why the Indians give more prominence to have close contact with the sacred ones and it is very difficult to obtain.

Through the "Greatness of the Divine Name" you can reach the God, along with a "Great Saint" enjoying the great bliss.

"Guru and Disciple", thebook written by Sri. Swamiji deals with the relationship of the teacher and the taught. That book saw the light last year. Greatness of the Divine name. is his second work. I am dedicating this Scripture before the devotees, who are the Gods own image, with prayers to the God that we must get from him, more of such living books which are the monuments of his wast and self experiences.

Always with the rememberance of Lord Narayana.

Swami Sadananda Saraswathy.
Arsha Vidya Mandiram
Swami Dayananda Ashram,
Cheraya—668 635.

INTRODUCTION

I prostrate Vishnu, Lakshmi and Ganapathi. Let there be no obstacles. I also prostrate the Mother. the father. the teacher, Ganapathi and Saraswathi as well. Similarly my wor ships are to Navagrihas and the world teacher Krishna.

The Greatness of "Harinama" and the best method how to enjoy the benefit of the Nama are the subject matter for discussion in this book which is kindled inside me by the blessings of my beloved Guru, Sri. Abhedananda Bharathy Maharaj, the contact with whom can be accounted for only due to the blessings of the Great Lord, I acknowledge this with love and devotion, I. take indulgence of the esteemed readers to cond one all the mistakes have to be ascribad to my ignorance.

Narayana Narayana Narayana

It may not be quite out of place to express a few words regarding the circumstances which inspired me in writing on the greatness of the Divine Name. I heard from my mother often telling that even in infancy while, I was only two, I used to

utter in sleep a particular name of God. Even after attaining majority, this habbit continued on several occasions many persons told me about this habbit of loud utterances of the divine name in my sleep.

Surprisingly it is found as per my horoscope that I was advised to do Japa with the same divine name. There is yet another factor which also contributed to my faith. First time when I went to my revered Guru, I prostrated and prayed for his advice for getting rid of the worldly affairs. The Mahatma smiled at and ordained me to come in the morning of the seventh day". Accordingly, I presented myself before the Guru on the seventh day morning and prostrated. All the arrangements for giving "Manthropadesom" (ceremonial, Advice of "Manthra") have already been done. The Guru got me seated so close to him and gave the "Manthropadesom". He gave me the same "Nama" which I used to utter. Surprise !

This experience gave me a new vision of discri-mination. It came to my realisation that the "life force", present in this body, was previously in another body. Because, if there was no previous birth, it was not possible to recite the divine name from the age of two years. The

Scriptures named it as "Poorva Vasana" (Previous faculty) "Poorvgauna" (Previous quality) etc. The karma taKes its shape in this life in accordance with the talents of the previous birth. The evidence for this is in the very same nama which I used to utter, which the astrologer advised and which the Gurudeva advised as well. Any body can understand on little reflection that Gurudeva is the unified personification of Brahma and the fundamentals of the sastras (science).

Let me praise that Guru whose blessings gave me this much of things to know.

Having good devotion towards the Guru.

All needs would be fulfilled.

The good souls will praise you and will be pleased.

Every day I prostrate before the Guru.

Oh revered Guru, Victory to you !

Revered Guru, Victory to you !

No indivndual teachings of all arts.

They spring up spontaneously.

With the meaning too.

Daily I prostrate before the Guru (Beloved Guru).

Deeflected devotion towards the Guru.

Defames the whole of you.

Th'own you to pity.

I prostrates fhe Guru Ever (Beloved Guru).

Even when the children are doing serious mistakes, the parents will try to correct them and protect them. With difficulty, they will put up with all the inconveniences of their (chitdren's) action and will take care of them to make them good. In the same way we must believe that the spiritual masters guide their disciples in the proper path to make them their own children. We have surrender in a sense of dedication. To get over our miseries and to attain spiritual upliftment, we can ask questions with woe and respect to the teacher. with the firm belief that his solutions can remove all our difficulties, we have to do the Sadhnas as directed. Always it will be kept in mind that the aim of all the Sadhanas is for removing Sorrows. Be always careful to keep the mind and sense organs away from selfish worldly, objects. Experienced persons say

that the enjoyment is really suffering. We the worldly beings are those who continuosly suffer from one thing or other in the everlasting pursuit of objects taken for granted as happiness. The masters advise Sadhanas to devotees and disciples with an idea of removing difficulties and give protection Nowadays what is given in our houses is protection and punishment. This is the difference between worldly life and spiritual life.

Being infants in the Spiritual world, our spiritual growth fully depends upon the faith towards the Guru and the most humble feeling of "not konwing anything". A servant's mentality is essential. otherwise bad qualities like false prestige, anger, attachment hatred etc. will take place in the mind and it will become an obstruction to knowledge.

True masters are those who give teachings to promote spiritual protection, without showing any attitude to give and foregive the disciples. Those disciples who are quite loyal to the teachings of such teachers and who abide by such directions with sincerity and happiness are only capable of mending their wrongs. This is the real fact. They are the only true deciples who abide by the directions of the

teacher without any reseryation and with great happiness that they will be succes-sfull to control their pationate instinct left aside in the previous birth in the regions of visful play of mind, intellect, ego and the sense organs. When the Sadhana is practised the impossible becomes possible. The mind becomes pure. For the purified mind the remedy in getting rid of the sadness lies in automatic self-realiastion continuous Prayers, penance and Japa aided on with close contact with great ascetics which will help us retain the purity of the mind. The Divine greatness illumines the pure mind.

Every single breath of ours is precious, and inaccessible to evaluation. There is uncertainty as to on what particular moment the vibrations of pranavayu in our body may cease to function. Our respiration is conditioned like this. Is there, then any necessity to breach on the mortality of the life ?

We the living beings take different forms from the same source of dianamic God according to the sum total of the result of our various deeds. Thus we manifest in different shapes and shades and finally disappear. We have understood always that the human body conceited as

"I and mine" was ordained by the good deeds of the past and the blessings of the teacher and crowned with the grace of God for attaining divinely virtues.

The daily respirations that an ordinary man is having are roughly understood to be 21,600 times, We can definitely be complacent that the much coveten human birth graced by the blessing of God has reached its goal at least in a small measure if we can utilise 1/1000 of the energy and time involved in it in contemplating any of the desired godly names such as Parvathi-Parameswara, Lakchmi-Narayana, Seetha-rama, Radhakrishna, Ganesa and the like. If these utterings of the names according to the advice of the Guru, the results will be accomplished in a sooner way as expcrienced by the good people.

The utterances of the names is quite appropriate to the flow of time in Kaliyuga and it can be practised with out much strain. The learned people conceive that Nama Japa is only a natural process for the sustinance of body.

We have learnt that the universe has got four places of position being controlled by four lords. We know these from the various sasthras and saints. The above

four lords are Kritha, Thretha. Dwapara, and Kali. Of the four, it is the time of Kali.

Whatever you attain by contemplation in the Kritha, by sacrifices (Yagas) in the Thretha and by offerings in the Dwapara, can easily be attained by uttering the divine names in the Kali.

The contemplation and Namajapa are understood in certain quarters as relating to the realm of old age. But what is the assurance that one will reach old age ? As stated earlier no one can be sure of the exact moment of the last breath one draws. The sooner we inculcate this habit the better that it will come to our rescew at the nick of the last moment. Namjapa can be practised irrespective of period of rest or any engagement alike. How Namajapa came to one's rescew can better be illustrated with reference to a story.

One day an-agricultuist got a treasure trove containing very valuable gems. Quite ignorant of the ir value, the poor man gave them to his children for the ir play. Catching sight of their lustrous beauty certain birds picked off them all, one after another. Some how one was left over. One day there was no eatables

in his house. So, he took the sole gem remaining, in his hoase to the market place. Attracted by the glittering gem a pea merchant was about to offer some peas in exchange, while accidently a jeweller stepped in and he was ready to offer a lakh of sovereign. The poor man was purplexed. He felt sorry for ever, in his foolishness in not taking the teatures earlier to some other agent who was quite conversant with their value.

Just like the above agriculturist we too abuse our lives without striving to reach the God due to the dictates of the passionate mind. Each and every breath in this life is the valuable gift just like a gem granted by the grace of God. There is only one path if we are not to wash off our hands with this gem. Let us sit in contemplation of God, let us practise Namajapa. Some may not find the cause for which we should have Namajapa. when we are in utter helplessness, Namajapa is only a call to the God to save us. That who has to call, and at what time, can be explained away with the help ef another story.

In case one reflects a little about the merit and demerit of an intented piece of work before its actual commission the fruits of such work could be reaped in full

accomplishment. An instance may be given. A very rich man having a good number of family members happened to fall in a pit by the side of the pathway through which he was proceeding. It was a way in a forest. The time was just dark. All his faculties and wisdom failed him in his attempt to get out of pit. He realised that none of his attributes came to his rescue. As he was a stranger to that locality he could not call out any name of any person. He called out God, an instance where man in utter helplessness, without any hesitation bows his head before God. He was reminded to call out the passers by. A pious and noble man was passing that way. He heard the cry. He searched all around and found the man in pity. He collectcd some way farers and some how got out the man from the pit This event opened his eyes with the sense that the man the friend, who rescued him was really God.

In this way persons like us who are incapable of crossing off the mighty ocean of wordly life in which we are subjected to constant process of floating and dipping immersed in grief are caused to tide over by the teacher with his advices for recital of Harinama.

The noble devotee Prahlada got salvation by uttering the hymn "Narayanaya Namah" (Prostrations to Narayan). Similarly the twelve lettered hymn "Ohm Namo Bhagavathe Vasudevaya" (Om Prostration to God Vasudeva) also salvaged the great devotee Dhruva.

The innumerable teachers gave us different modes of worship and by their constant exercise our mind is purified, a process in attaining salvation. But there is a warning that no one should begin sadhana with the hope that there will be instant Moksha. The substance of the teachings of the Gurus is in it that we have to do sadhana in our life in a pious way, till we attain that exalted position. The sadhana process rcaches the goal only when the evil thoughts and deeds do not pollute us. For this, our body should have some purity.

They are purity (1) of the place, (2) of the dress, (3) of the body, (4) of the sense organs, (5) of the mind and (6) of the demeanour. The outcome of Sadhana as directed by the teacher, in the above atmosphere of purity is the attainment in purifying the soul, the Atma.

If one abuses his energy in the pursuit of happiness for the sense objects in a way quite incompatible with the path of piety and truth he would render himself unfit to the path of knowledge even in a series of future births. This reality admits of no second choice.

There is no scarcity in the world for noble minded people at all times. we do not take pains to search for such souls, so we do not come across them. Do not waste any moment, find out them and take shelter with them with regard and respect.

They are rich in love for the soul. They are ready to give it in abundance. We can make our life purposeful by contact with them and by their sincere advices.

—Swamy Vrajeswarananda.



Greatness of the Divine Name

भद्रं कर्णेभिः श्रुणुयाम । शान्तिपाठ

—Rig Veda.

(This Manthra is repeated is Samaveda)

The holy name of the God may reverberate in our ears.

भद्र श्लोकं श्रूयासम् ।

—Adharva Veda.

May I hear the glory of the God.

तमुष्ठवाम य इमा जनान ।

—Rig Veda.

May we praise the God, the cause for the creation of the universe.

सत्यमित्वा उ तं वयामिन्द्र स्तवाम नानृतम् ।

—Rig Veda.

Without falling a pray to the false objects, may we praise the name of the God - the ultimate Truth. Here Sthavam is

interpreted as utterance of beautiful name by "Madhusoodana Saraswathy".

स्तुतिर्न्नाम गुणकनानम्
श्रद्धया सत्यमाप्यते ।

—Yajurveda.

Concentration makes us attain the God in the form of truth.

मर्त्या अमर्त्यस्यते भूरिनाम मतामहे ।

—Yajurveda.

Lord, we the mortal beings are singing name of Yours, the Immortal. The implied meaning in this quote is that those who recite the holy names are released from bondage of births and deaths and they attain the infinite position (Immortality)

Worshipping the God by singing his names without ego and attachment, is "Sengkeerthanem" according to great ascetics. The holy names and their glory echo from Cape Comorin in the South to the Himalayas in the North. That fame spreads in all the ten sides. We may also praise the infinite Sri Bhagavan - So says Rig Veda - The sky - high mountains, the mighty oceans with wavy garlands and the big rivers like Ganga and Yamuna with turbulant foamy smiling waters and with their melodious songs do recite the holy

names of the Bhagavan, the creator of the universe.

Devotional music with Gods name, as its lyrics, is highly helpfull for human beings. Its qualities are beyond the realm of words of description.

अहो वत श्वपचोऽतो गरीयान्
यज्जिह्वाग्रे वर्त्तते नाम तुभ्यम् ।
ते पुस्ते पुस्ते जुहुवुः सस्नुरार्य
ब्रह्मानूचुर्नाम गृणन्ति ये ते ।।

Wonderful God ! who ever's tongue does the samkeerthana of holy names filled with glory, although he be of a lower caste. (चण्डाल) later he takes birth in a high caste family. Because, it is stated in the "Bhagavatham" that those who are doing "Namasangeerthana" are taken for granted as having already done penance, "Yajna", Vedic understanding, Bath in the divine waters etc. The study of Vedas gets merged with Namasangeerthana.

इदं हि पुंसस्तपसः श्रुतस्य वा
स्विषस्य सूक्तस्य च बुद्धदत्तयोः ।
अविच्युतोर्थः कविभिर्निरूपितो
यदुत्तमश्लोक गुणानुवर्णनम् ।।

(श्रीमद्भागवतम्)

Tne actual fruit of Virtuous acts, like :—

The adherence ot Penance, study of vedas, performing sacrifices, recitation of scriptures, distribution of gnana and wealth equally obtained from observing "Namasangeerthanam". Ascetics declare that in the "Kaliyuga". "Namakeerthanam" gives better result than other holy deeds.

श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्य सख्यमात्म निवेदनम् ॥
(श्रीमद्भागवतम्)

In this "Sloka", "Keerthanam" is placed next to "Sravanam" (hearing). So, it is very clear that the hearing of sasthra (sasthra sravana) has got as its raw material the Namasankeerthanam. When the keerthana bhakthi becomes deeper and deeper other types of devotion incidental such as Smarana (process of recalling to memory) comes to be realised. So, even for "Bhakthi", Namasangeerthana is the basis.

Bhagavan pronounces through scripture, Geetha that Among the sacrifices I am the Japa Yajna.

यज्ञानां जपयज्ञोऽस्मि ।

The Japa Yagna is attributed to one of the divine splendovs of Bhagavan because

unlike in other sacrifices no amount of violation (Himsa) is involved in it.

जकारो जन्मविच्छेद: पकार: पापनाशन: ।
तस्माद् जप इति प्रोक्तो जन्मपापविनाशक: ॥

"Agneaa Purana" says that recitation of Name (Name) is named "Japa" because the letter ज (Ja) dissociates you with births and the letter प (Pa) distroys the Sin which is accountable for the cause of the births. Thus Japa has got dual virtues and it is therefore named like that.

सततं कीर्त्तयन्तोमाम् ।

In Geetha Bhagavan says that those who do "Namasangeerthanam" are my own devotees.

The name "Krishna" is the sweetest out of the sweet objects, the most holy out of the holy objects, the best fruit of creepers of all Sasthras, has its shape in eternal bliss snd who ever recites it once plafully or with devotion, Oh Bhriguvara, will cross over the ocean of bondage.

मधुरमधुर मेतन्मङ्गलं मङ्गलानां
सकलनिगमवल्ली सत्फलं चिद् स्वरूपम् ।
सकृदपि परिगीतं श्रद्धया हेलया वा
भृगुवर नरमात्रं तारयेत् कृष्णनाम: ॥
(बृहन्नारद पुराणं - प्रभास खण्डम्)

From both these slokas it is very clear that even reciting absent mindedly the God's name will distroy all sorts of sins. The example of "Ajamilan" is famous.

सांकेत्यं परिहास्यं च स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणं अशेषाघहरं विदुः ।।

I prostrate the Perceiver of the world. By uttering your holy name, Ajamila, the sinner, attained position spontaneously.

अजामिलोपि पापात्मा यन्नामोच्चारणदनु ।
प्राप्तवान् परमं धाम तं वन्दे लोकसाक्षिणम् ।।

(पत्मपुराणम्)

दुराशयस्यापि तदात्वनिर्गतः
त्वदीयनामाक्षर मात्रवै भवान् ।
पुरोभिपेतु र्भवदीयपार्षदा
श्चतुर्भुजाः पीतपटा मनोरमाः ।।

× × ×

नृणामबुद्धयापि मुकुन्द कीर्त्तनं
दहत्यघौघान् महिमास्यतादृशः ।
यथाग्निरेधांसि यथौषधं गदानिति
प्रभो त्वत्पुरुषा बभाषिरे ।।

(Narayaneeya 22-4-9)

Though a great sinner, the moment the holy name camesout of his mouth the assistants clad like God resisted the agents of Yama, the God of death. They cried out

you "behold even though one utters the name of the God without any devotion, its faculties are to sins like what is fire to a heapof firewood or proper medicine to ailment".

कक्षयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ।

In the 'Geetha', Bhagaven says that the devotees wshose mind is strongly established in me, are getting immersed in different prayers turned to extreme bliss.

वेदानां सामवेदोस्मि ।

Geetha says that Among the Vedas, I am the Sama Veda ! Bhagavan implies that we should loudly praise him with the 'Sama Veda' 'manthras'. Here 'Saman' denoted the rhythemic recitation of manthas. 'Geethishu Samakhya' (Meemamsa darsanam)- Loudly singing of songs gives happiness to God.

नामसंकीर्त्तनं यस्य सर्वपाप प्रणाशनम् ।
प्रणामो दुःखशमनं तं नमामि हरिं परम् ॥

(भागवतम्)

Last sloka of Bhagavatham' says that the recital of whose name destroys all pervading Force.

By this sloka, Bhagban Veda Vyasan proclaims his own duty as devotion.

(Srimad Bhagavatham)

कलिं सदा जयन्तार्याः गुणज्ञाः सारभागिनः ।
यत्र संकीर्त्तनेनैव सर्वः स्वार्थोपलक्ष्यते ॥
नह्यतः परमोलाभो देहिनां भ्राम्यतामिह ।
यता विन्देत परमा शान्ति शान्तिं नश्यति संतृति ॥

(भागवतम्)

Intelligent seekers of truth knowing the secretes, win Kaliyuga because all the selfish motives are extinguished by singing devotional songs.

यज्ञैः संकीर्त्तनं प्रायैर्यजन्ति हि सुमेधसा ।

(भागवतम्)

There are no gairs ultimately greater than this for mankind, Namasankeerthanam brings you the holy bliss and an end to wbrldly affairs.

Virtually the intelligent seek the God though the Yagna of Namasankeerthanam.

(Bhagavatham)

ध्यायन् कृते यजन् यज्ञैः तोतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥
कृते यद् ध्यायतो विष्णुः त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्त्तनात् ॥

(Vishnu Pnranam)

Namasangeerthana (Praising song of divine name) gives that much of virtue in 'Kaliyuga' which Dhyana (Meditation) offo-

rds to one in Sathya Yuga, 'Yajna' (Sacrifices according to Vedas) to one in 'Thretha Yuga' and 'Pooja' (Thantic worship) to one in Dwapara Yuga.

श्वेतच्छायं कृते त्वां मुनिवरवपुषं प्रीणयन्ते तपोभिः
त्रेतायां स्रुक् स्रुवाद्यङ्कितयरुणतनुं यज्ञरूपं यजन्ते ।
सेवन्ते तन्त्रमार्गैं विलसदरिगदं द्वापरे श्यामलाङ्ग
नीलं संकीर्त्तनाद्यैरिह कलिसमये मानुषास्त्वां भजन्ते ॥

(नारायणीयम् १२-५)

Whatever you gain in kritha Yuga by the observance of Penance, in Thretha by offering sacrifices and in Dwapara by adhering to Thantric ways, can be easily got by in Kaliyuga from observing the recitations of the divenely names.

एतन्निर्विद्यमानानां इच्छतानां कुतो भयम् ।
योगिनां नृप निर्णीत हरेर्नामानु कीर्त्तनम् ॥

[Bhagavatham]

Oh Parikshith ! Great Asceties from out of their experience reached the conclusion that those yogis, who are conditioned by extreme detachment and labouring for worldly release, should praise 'Hari'. It proves that 'Namasangeerthana' (praise of name) is the best Sadhana method for the escape from the sorrows of the material world.

There are so many names for the God. Without any discrimination to them one can select from out of them any name to to his choice for his worship.

श्रीराम चन्द्र हरि शम्भु नरादि शब्दः
ब्रह्मैकमेव सकला प्रतिपादयन्ति ।
कुंभो घटः कलश इत्यभिदिश्यमानो
नाणीयसिमपि विदां भजते पदार्थः ॥

The 'pot' is known by the name 'Kumbham' as well as 'Khatom' and 'Kalasam', but in all these names, the thing is one and the same. The words or names 'Ramachandran', 'Hari', Sambhu, Naran. Narayanan etc. are all the divine names of the God in the Brahma form.

ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ।

Iswara is spoken to in different ways such as 'Brahman', 'Paramathman' Bhagvan.

[Bhagavatham]

इन्द्रो मायाभिः पुरुरूप ईयते ।

God takes so many forms causing his powes of delusion as the medium.

(Rigvedam)

एकं ज्योतिर्बहुधा विभाति ।

The only light, which is the Supreme Soul assumes illumination in different shades.

(Adharva Vedam)

सुपर्णं विप्रा: कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ।

The holy great people describe the single "Paramathma" (Supreme Soul) with the help of different words.

नम: स्तोतार: पूर्वं यथा विद ऋतस्य गर्भं जनुषापिपर्त्तन
अस्य जानन्तो नाम चिद्विवक्त नम हस्ते विष्णो ।
सुमतिं यजामहे ।

Praying devotees ! Pray God according to your understanding and capacity. Understand the Greatness of the God and recita the praises. Oh God the all knowing, We are serving you with the praise. So says Rigveda.

संकीर्त्यमान: शीघ्रमेवाविर्भवति, अनुभावति च भक्तान् ।

In the Bhakthi Soothra Saint Narada says :—

The utterances with an air of devotion the God appears immediately and blesses the devotees.

यन्नामकीर्त्तनफलं विविधं निशम्य नो
श्रद्दधाति मनते यदुतार्थवादं ।
यो मानुषस्तमपि दु:खचये क्षिपामि
संसारघार परिताप निपीडिताङ्गम् ॥

Those who decry the divine name as hollow words even after hearing its greatness, would suffer terrible under world torture.

Even a single word, that it is used in the Scriptures in exploring greatness of Namasangeerthana, is neither superflous nor exaggerative. Holy people believe that these words are the shining stars of truth.

(Brahma Samhitha)

कृष्णेति मंगलं नाम यस्य वाचि प्रवर्त्तते ।
भस्मीभवन्ति राजेन्द्र महापातककोटयः ।।

(विष्णुधर्म)

Crores of sins, are turned into ashes, of those who always recite the serene nama "Krishna".

(Vishnu Dharmam)

संकीर्त्तनध्वनिं श्रुत्वा ये च नृत्यान्ति मानवाः ।
तेषां पादरजः स्पर्शात् सद्यः पूता वसुन्धरा ।।

There are persons who dance due to extreme pleasure derived by them from the hearing of the divine songs, The earth becomes instantaneously purified by comming into contact with dust underneath their foot.

(Brahnanarda Puranam)

अज्ञानादथवा ज्ञानादुत्तमश्लोक नाम यद् ।
सकीर्त्तितमघ पुंसो दहेदेधो यथानलः ॥

[Bhagavatham]

Sins of those who knowingly or unknowingly utter tne divine names are burned into ashes, just like firewood in the fire. [Refer to the story of Ajamalla mentioned earlier].

The life of Ajamila was attempted to be taken away by the servants of Yamaraja. Then suddenly the messengers of Sri. Mahavishnu intervened and resisted them. They asked.

"Why you are taking this poor man to task ? Are you not aware of his mending deeds ?" They were again cautioned. The holy vows, sacrifices and the like as ordained in Vedas and other scriptures have only the power of annihilating the evil results of the sin, but they are quite incapable of putting an end to vasanas [inclination]. But both are achieved by serving Bhagavan [Here the uttering of His name without awarness of its qualities].

किं चितां यदघ प्रयाति विलय तत्राच्युते कीर्त्तिते ।

[Vishnu Puranam]

There is no wonder in it that sins of those who recite divine names are made

into ashes. We are never surpised why the fire burns our hands when it is coming in contact with them.

That is the property of fire. Divine name also is like that.

तन्नास्ति कर्मजं लोके वाग्जं मानसमेव वा ।
यत्तु न क्षीयेत पाप कलौ केशव कीर्त्तनात् ॥

[Skanda Puranam]

There is nothing in the world like the sin of mind words or deeds that is not weakened in Kali Yuga by the recital of the divine names. In other words all sins whether of mind, of word or deed [of body], get reduced to ashes by divine names.

अश्वमेधादिभिर्यज्ञैः नरमेधैस्तथैव च ।
याजितं तेन येनोक्तं हरिरित्यक्षरं द्वयम् ॥

[Vamana Puranam]

Fruits of performing great "Yagas" [sacrifice] like "Aswamedham" [sacrifice of the horse] are instantly gained only by pronunciation in a devotional mood of Hari (हरि), the two letters.

अशेष जगतं हंसां किमपि नाम निर्ण्णजनम् ।

(भगवन्नामकौमुदि)

Divine name is the only thing that destroys all sins in the world.

वज्रं पापमहिभृतां भगवता असैकस्य सिद्धौसर्वं
मिथ्याज्ञानं नीशाविशाल तमसास्तिग्मासु विबोदयः ।
स्पूजंत क्लेष महिरुहा मुम्तरा ज्वालाजडाल
सिहिद्वारं निवृत्ति सद्मनो विजयते कृष्णेति वणद्वयम् ।।

(पण्डित् राज जगन्नाथ)

The two syllable word Krishna, which functions as a sharp blade to the mountain of sins; which is the panacea for the disease in relation to wordly entanglement for absolving one from the miseries of birth and death); which is the rising sun with piercing rays unto the unlimited darkness of delusive misconceptions and ignorance; which is the burning flame to trees of miseries and finally which is the door for the virtuous and the good-minded, shines with all victories.

[Panditraj Jagannath)

चुहुं जुगि चुहुं श्रुति नाम प्रभावु
काल विसेषि नहिं आन उपावु
नामुलेन भवसिन्धु सुखाहि
करहुं विचारु सुजन मनमाहि
वेदपुराण संतमत एहु
सकल सुकृतफत नाम सनेहु

[Thulaseedas]

Glory of the divine name is elaborately described and praised in four 'Yugas' (periods) and four 'Vedas' (basic scriptures).

But it is emphatically stated that there is nothing else other than divine names to be depended on in the 'kaliyuga'. Utterances of the divine name dries the ocean of sins. Good people ! To have love for the God's name is the fruit of all holy acts. It is the unified conviction of all dovotees, saints and 'Vedas'. Continuously bear this in mind and reflect on this great principle.—and translate it into thought, words and actions. In the Soura Purana, the story of a hunter called 'Vyadi' is given to explain away greatness of the Divine name.

[Bring, Beat, Kill]

Ahara, Prahara, Samhara.

Are we not to understand that the hunter asked to bring, beat and kill the results of his own bad deeds only ? But it was doubtful whe ther the hunter was having this concept, when he was commanding like that. It is said that, in each of his utterance, the word 'Hara', 'Hara' was reverberating and so he got complete salvation instantaneously. All his sins were destroyed because he was reciting the word Hara with prefixes sughas (A) (Pra) and (Sam).

The God appeared before him. He attained the Supreme delivarance. The

'Puranas' are replete with so many instances where the characters attained supreme release, by utterances of names without understanding the meanings. The illustrious saint Valmiki is an ever shining instance for this.

नरबरेषु प्रतिपद्य यदि त्वयि
श्रवण वर्णन संस्मरणादिभिः ।
नरहरे न भजन्ति ! नृणामिदं
धृतिवदुच्छ्वसितं विमलं ततः ।।

Sri. Sreedhara Swamiji is a famous commentator of 'Srimad Bhagavatham'. His Bhagavatha Commentory says that "Oh Lord ! The life without doing your 'Namajapa' [recitations] in sheer waste. Oh Narahare [destroper of perils], Even after getting human life which is very rare, those who are westing it without hearing your wonderful play stories and without praising your virtuous deeds and without remembering beautiful lustrous body and without able to appreciating the sweetness of your divine body is only just like a blowing bag [device to blow out air to the fire] of an iron smith. Even that blowing bags are having some purpose. But this one is something respirating wastefully. Bheeshmah, the incarnation of all virtuous also advises Yudhistira that the highest

and the most sacred deed is in the utterances of the Divine name. (Vishnu Sahasranamam). This truth is very clearly expounded in the puranas like Bhagavatham and in Ithihasas like Mahabharatha. Japakopakhyanam in Santhiparvam in Mahabharatha is very fomous in this respect.

The saint Narada says to Bhagvan :

वेदेषु स पुराणेषु सांगोपांगेषु गीयसे ।

He, the Almighty is repeatedly praised in vedas, Puranas and other allied Scriptures. Bhagavan advised Arjuna, in Mokshadharma of Santhiparvam :

ऋग्वेदे च यजुर्वेदे तथैवाथर्व सामसु
पुराणे सोपानिषदे तथैव ज्योतिषेऽर्जुन ।
सांख्ये च योगे शास्त्रे च आयुर्वेदे तथैव च
बहूनि मम नामानि कीर्त्तितानि महर्षिभिः ॥

The great saints praised my different names in different ways in 'Rigvedam', 'Yajur Vedam' 'Adharva Vedam' 'Sama Vedam' 'Puranas', 'Upanishaths', 'Jyothisham', 'Samkhya Yogam', 'Ayur Vedam' and in all other such sciences.

वेदे रामायणे पुण्ये भारते भारतर्षभ ।
आदौ मद्धये तथा चान्ते विष्णुः सर्वत्रगीयते ॥

[Mahabharatham]

In the biginning in the middle and in the end as well the God alone is praised in 'Vedas', 'Ramayana' and 'Bharatha'

वेदे रामायणे चैव पुराणे भारते तथा ।
आदि वान्ते च मध्ये च हरिः सर्वत्र गीयते ॥

[Hari Vamsam]

Similarly the Lord Hari is praised in the begining, in the middle and in the end as well in Veda, in Ramayana Bharatha and in Puranas.

सर्वे वेदा यत् पदमामनन्ति ।

[Kanopanishath]

In all the Vedas, the divine name and its relevant contents are descriped beautifully.

Saint Kapila and the other great Saints, who are the authors of 'Shad Darsanams' (Six phylosophies) are believed to have expounded the Principles of vision only subsequent to the salutations offered to the God, Almighty :—

1. Proof of Propositions on the Reality.

2. Now we explain the Dharma, acts of Virtue.

3. The aim is the release from the three types myseries.

4. the instructions for abstinence from mind and deeds.
5. The inquisitiveness to acts of Virtue.
6. The inquisitiveness to Brahma, the Omnipotent.

1- Pramana Prameya—

(Nyayadarsanam)

2- Adhatho Dharmam Vyakhyasymah--

(Vyseshikadarsanam-Kanada Maharshi)

3- Adha thrividha Dugkhathyanthanivathyrathyantha Purushardhah—

(Samkhya Darsanam-Kapila Maharshi)

4- Adha Yoganusasanam—

(Yogadarsanam-Pathanjali)

5- Adhatho Dharma Jijnasa—

(Poorva Meemansa-Jaimini)

6- Adhatho Brahma Jijnasa—

(Vedantha darsanam-Bhagavan Vedavyasan)

Pramanam is also a name of the God.

Pramanam is pure knowledge of Brahma.

Prananilayah--pranas are part of paratma. Brahma. So this Mighty power is nothing but prana, the life sustainer.

(Pramanam Prananilayah--Vishnu Saha-sranamam)

The sound Atha is another Divine name because it is an auspicious word.

ओंकार श्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ तस्मान्मङ्गलिकावुभौ ॥

(Darsana Bhashyam--Vachaspathymis-ran)

"Omkara" and "Adha" are the two divine words that emitted out first from the throat of God Bhahma and so they are words. According to the philosophy, 'Om' the 'Pranava' is the seed of all other things. (Omnipotent). All these are contained in Puranas.

हरेः संकीर्त्तनं पुण्यं सर्वपातकनाशनम् ।
सर्वकामप्रदं लोकेऽपवर्गफलप्रदम् ॥

[Adithya Puranam]

Singing of the praise of Sri Hari, destroys all our sins, fulfills all our desires and ultimately gives the bliss of Supreme realisation.

सर्वधर्मोज्झिता विष्णो र्नाममात्रैकजल्पकाः ।
सुखेन यां गतिं यान्ति न तां सर्वेऽपि धार्मिकाः ॥

[Agneya Puranam]

With the devoted praise of divine name, even those ignorant people who cannot discriminate between the good and the bad, more easily attain that Supreme status than the conceited ones though knowing the difference between the virtue and the vice.

सकृदुच्चारितं येन हरिरित्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥

[Varaha Puranam]

Whoever has pronounced 'Hari', the dual syllable word at least o'nce, has definitely reched on the path of realisation.

ये कीर्त्तयन्ति वरदंवरपद्मनाथं
शंखाब्जचक्रशस्चापगदासिहस्तम् ।
पद्मालयं वदनपङ्कजषड्पदाख्यं
नूनं प्रयान्ति सदनं मधुघा तिनस्ते ॥

[Vaman Puranam]

Those who are praising Sri Bhagavan, adorned with the conch shell, the wheel etc. reach Vishnu Loka, the eternal abode of Bhagavan.

यदिच्छसि परं ज्ञानं ज्ञानाच्चपरमं पदं ।
तदा यत्नेन महता कुरु गोविन्दकीर्त्तनम् ॥

[Garuda Puranam]

Whoever strives to achieve, the spiritual knowledge and thereby its goal, the supreme position, should have constant practice of Namasankeerthanam of Govind.

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
हरेकृष्ण हरेकृष्ण कृष्ण कृष्णेति मङ्गल
एवं वदन्ति ये नित्य नहितान् बाधते कलिः ॥

[Padma Puranam]

The evil aspects of Kali will not pollute any one who is practising regularly praying with the wonderful "Manthras" of "Hari" "Rama" and "Krishna".

अहो चित्रमहोचित्रं अहो चित्रमिदं द्विजाः ।
हरिर्नाम्निस्थिते लोकः संसारे वर्त्तति पुनः ॥

[Brahannarada Puranam]

Oh, wonderful ! certain persons though praise God, are still facing the worldly troubles ! Here it is implied that if the name is uttered with love and devotion the ultimate deliverance is imminent, and that the lack in faith is the sole cause for precipitation of bondage of worldly entanglement.

यन्नाम कीर्त्तनं भक्तया विलापनमनुत्तमम् ।
मैत्रयाशेष पापानां धातुनामिवपावकः ॥

[Vishnu Puranam]

The fire purifies the gold from out of the impure ore. Like that the inherent fire

within the glory of Namasankeerthanam observed with devotion consumes away all our sins.

निघ्नन् ब्रह्मणमत्यन्तं कामतो वा सुरां पिबेत् ।
कृष्णकृष्णेत्यहोरात्रं संकीर्त्य शुचितामियात् ॥

[Brahma Vaivartha Puranam]

गोविन्देति सदा भक्तया येन गीतं महात्मना ।
सहस्रातेन मुच्येत पापात्तु गुरुतत्पगात् ॥

[Koorma Puranam]

परदाररतोवापि परापकृतिकारकः ।
विशुद्धो मुक्तिमाप्नोति कृष्णनामानुकीर्तनात् ॥

[Matsya Puranam]

महापातक युक्तोपि कीर्त्तयन्ननिशंहरिं ।
शुद्धान्तः करणा भूत्वा जायते पङ्क्तिपावनः ॥

[Brahmanda Puranam]

All these four slokas (stanzas) are intended to stress the same point that even those who have committed sins of the first degree are taken into the fold leading into eternal path on account of devoted practice in divine name. But that does not mean that Namajapa affords a good licence for committirg any attrocious crimes in achieving personal desires. A wrong notion like this results in abuse of the divine name. Acquainted with the play of holy names, the meritorious people

restrain themselves from doing sins of mind, word and deed, nay the inner self retreats away from such desires.

चक्राङ्कितस्य नामानि सदा सर्वत्र कीर्त्तयेत् ।
न शौ चं कीर्त्तने तस्य स पवित्र करो यद् ॥

[Vishnu Dharmam]

We must practise Namasankeerthanam always. There is no place for impurities in that. As it is, Namasankeerthanam affords nothing but purity.

नमो नारायणायेति यस्तु कीर्त्तयते मुदा ।
गुरुतल्पगतेनापि सद्यस्तेन प्रभुच्यते ॥

[Vayu Puranam]

Those who recite the Ashtaksharamanthra (eight syllable manthra), i. e. OM NAMOH NARAYANAYA, very quickly get released from their sins so as to gain the eternal peace.

सर्वदा सर्वकालेषु येतुकुर्वन्तिपातकम् ।
नाम संकीर्त्तनं कृत्वा यान्ति विष्णोः परं पदम् ॥

[Nandi Puranam]

Being a sinner through out his life, should one recite the divine names, he deserves to attain the exalted position of perpetuity.

नाम्नां मुख्यतरं नाम कृष्णाख्यं यत् परन्तप ।
प्रायश्चित्तमशेषाणां पापानां मोचक परम् ॥

[Skanda Puranam]

Of the names, the name Krishna is the foremost. That, singing praise of Krishna is the only remedy available for destruction of all sins, may be understood.

विधिवाक्यमिदं सर्वं नार्थवादं शिवात्मकम् ।
लोकानुग्रह कर्त्तारः समृष्टार्थं कथं वदेत् ॥

[Siva Dharmotharam]

To explain the greatness of the divine name, is not a matter for debate. Can we imagine that the Bhagavan, the world protector, and the great seekers of truth were telling falsehood ? In Kaliyuga it is quite natural for one to be an atheist and that is the reason why it is explained like this.

Birds are flying in the sky as their stamina would permit. But what can they understand about the infinite space ? The entire substance or subject in the Vedas, "Puranas", and "Ithihasas" is only concentrated in dealing with the greatness of the God.

Just as we understand, from testing a piece of rice whether the entire bulk in

the vessel is cooked sufficently, like that few illustrations are taken from among the mighty ocean of the scriptures which are replete with instances dealing with the glory of divine name. We can come accross several discussions in the religious texts such as Bhagavannamam Koumudi and other great works.

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

The Prayer of sons of Vaisravana

At that crucial moment, just like the flames of fire

The sons of Vaisravana came out of that tree,

In their original forms regained with the grace of God

They fell at the feet of the Lord on realising the past.

They Were astonished to see the Lord

They gained serenity on seeing His feet.

They got purified by falling at His feet

They went round Him by his right

And praised Him again and again

Oh ! Lord Krishna, incarnation of Yoga

Oh ! Vishnu, adorations to thee, the Absolute purity.

Thou art the First, the knower of the Scriptures

Thou art the Truth and the Abstract

Thou art the worldly shape, and life thereof,

and Thou take the form of the world and in severally thereof

Still Thou art different from all those

Thou assumeth appropriate form and means for it

Thou art the all pervadirg and the master

Thou causeth extinction of the begining, of the middle, and the end

Thou art the different force of time

Thou art the destroyer

Thou assumeth the form of destructor,

Thou art the life force for destructer and cause thereof

Thou art the virtuous kala, the dispensor of the end

Thou art the virtuous destroyer and the surviver at the end

Thou art the root for the world, and its cause

Thou art wedded to rendering protection in necessity

Oh ! adorations to Narayana

Thou revelth in the play of incarnations

Thou art worshipped by Narada and Adishesha

Oh ! Vasudeva. the peaceful and the handsome
Thou art the destroyer of all ignorance
Thy feet are worshipped by all Devas headed by Indra
Thou art the shelter for the downt-rodden
Oh ! son of Nanda ! Thy image should always
Shine in my heart; whatever
I behold at, should be Thy beautiful image;
Let reverberrate in my ears your stories
May my toungue become pure from
the utterings of Thy glorious plays.
Let the hands be instrumental
in offering poojas at Thy lotus feet,
May the legs carry me to Thy shrines;
Make the head bent at Thy feet.
May I keep company with, Thy devotees
And prosper in me contacts with, and devotion to, the virtuous
Inculcating faith in my mind.
May my mind be blessed with percep-tion of Thee in everything !

Oh I dear to the devotees be pleased,
be pleased

Krishna, the abode of kindness, the
lotus eyed and the dear to the
worshipers,

Being very much gratified

Krishna presented a smiling reply.

Everything august and there will be no
bondages for you,

The virtuous even grope in unreality,

Till they attain my perception and last,

Relieved are they of all bondges;

A glance at the brilliant Sun makes

One blind to his surroundings

Like that, king conceited with much
opulance,

Placed in awkward disposition in the
Ganjes

You were cursed by Narada, and

"Association with the virtuous, the
remedy" the saint proclaimed

All be it, Narada desired your Good !

Also I bless you; you be my great
devotees

After getting relieved from the curse thus,

they informed Kubera of all happenings

They reaped later the extreme bliss.

This is the story of the two sons of Kubera. Out of their conceit they behaved in an ugly way. Narada felt sorry and cursed them. The curse was thrown at them with a desire that they should be reformed by association with good people. The God himself rescued them.

THE GREATNESS OF THIRUNAMA IN THE WORDS OF POONTHANAM A GREAT DEVOTEE

Out of thousands of the holy names,
At least one day, one name :-
When I am at rest even,
Or unknowingly in dream even,
Something else as if in mockery,
Or intended for any one else, as a cry.
Wherever stationed I be,
Let my tongue whisper any name.
It not all these, at least once a day,
In my ear let the uttering of others sway
Then I attain the goal in the life,
And the extreme bliss without strife.
Thus Sreedhara, the Acharya, spoke
And the same, sa nt Badarayana spoke.
The Geetha has the same theme
And Vedas too in high esteeme.

Merrily, merrily sing the holy names !

Open wide to Bliss the door and panes !

This will serve the purpose,

If the mind is so proposed;

Such is the holy names, grace

Lord, we **be right or wrong,** grace

The same thinking was practised by Chaithania Mahaprabhu. You whisper the holy name even when you are engaged in work.

नाम जपते रहो काम करते रहो ।

THE GRANDEUR OF RAMA MANTHRA (HYMN)

1. The hymn "Ram Ram" is a holy spell in the world; is a word that kept his consort Janaki alive; is a word that breeds humility in tne wise; it is renowned in the entire world; it is in the glory of Rama, the son of Dasaratha; it is annihilative of the devils and above all it is in praise of the lord of Raghus.

2. It is the very hymn worshipped by the Gods as well as saints. Its efficacy is in eliminating the miseries of poverty, (diseases in the birth and also in uplifting the submerged from the ocean of wordly affairs. I prostrate before that hymn which destroys all big terrors.

3. This hymn has got piercing effect on the enemies; all syllables in the scriptures and agamas pay adorations to it; it enables one to cross over the worldly gruel; it exterminates all the ignorance hoarded; it is that hymn which augments all prosperities; and it cures one of the bite of serpant of miseries; Therefore the tongue whisper the "Sree

Ram Manthra" always and that will take you to salvation from birth.

4. The well versed in the Vedas proclaim that the hymn "Ram" is to be uttered always, that it is the Pranava, indicative of Brahmann the eternal and that it will savage even the one accused of the most heinous crimes like the murder of Brahmin, the wise.

5. Oh ! Ramachandra, you are the gem of Raghu dianasty, the empe.or, the great, the leader of Raghu's family; you are the god among the Raghavas; king of kings, the son of Raghu. I am your servant and I see only in you the shelter.

KAIVALIASHTAKAM

(Eight pills of beatitude composed by Chaithnnia Mahaprabhu)

1. The sweetest of the sweet, themost gracious of the gracious, The most sacred of the sacred, is nothing but the name of Hari (Vishnu).

2. The world in its entirity up to the Brahma is delusion. In such a world, the truth, naked truth and the only truth is nothing other than the holy name of Hari.

3. There is no certainty when our respiration will stop. So, the praises of Hari have to practised on from the childhood. That is the only suitable prayer.

4. Where the virtuous sing, devotionally the very name of Hari, He stays there alone.

5. To miss the gem for want of glass, is nothing but pity, the whole pity. (Here allusion is :- the holy name of Hari is the gem and we invariably miss it due to bondages in petty things).

6. Give your ears to the hearing of, lead your words to the uttering of and sing, sing, the holy names, names of Hari.

7. The entire world is worthless like a grass-blade The very name of Hari, which is the pure cream of eternal bliss, reigns over everything.

8. Harinama and Harinama alone is my livelyhood in the period of Kali. There exists no rescue other than in Hari nama.

KALISANTHARANOPANISHAD

(A scripture by which one can get over the evil days)

द्वापरान्ते नारदो ब्रह्माणं जगाम ।

At the end of Dwaparayuga saint Narada enquired of Brahman.

कथं भगवन् गांपर्यटन् कलिं सन्तारयेदिति ।

Oh Lord, by travelling all over the world, how can I escape from the Kali (a symbol for bad days ?)

सहोवाच ब्रह्मा साधु पृष्ठोस्मि सर्वश्रुतिरहस्यं ।
गोप्यं यच्छृणु येन कलिं संसारं तरिष्यसि ॥

Brahma replied. Quite appropriate is your querry. You may hear the remedy by which you can get over from the Kali. This remedy is implied in all scriptures. It is not so apparent but is only inherent in them.

भगवत आदिपुरुषस्य नारायणस्य नामोच्चारण
मात्रेण निर्धूतः कलिः भवति ।

By the sheer recital itself of the holy names of Lord Narayan the Adipurusha (the fore person) the evils get extinct.

नारदः पुनः पप्रच्छ, तन्नाम किमिति ।

Narada curiously enquired what that name is.

सहोवाच ब्रह्मा ।

Brahma replied immediately.

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

Narada practised the holy name. He became wise out of his personal experience. He proclaims what ever be the sins committed for decades by a person, the Nama Sankirthanam will redeem him from all the guilt.

सर्वः प्रमुच्यते पापैः कल्पायुतशतोद्भवै
मानसं वाचिकं पापं कर्मणा समुपार्जितं ।
श्रीराम स्मरणेनैव तत्क्षणान्नश्यति ध्रुवं
इदं सत्यमिदं सत्यं सत्यमेतदिहोच्यते ॥

Man acquires several sins either by his deeds through the physical organs or by quilty conscience within. But it is certain thah the remembrance of Lord Sri Rama with devotion will burn away such sins. This is the truth, naked truth, and nothing but truth. Thus Narada proclaims to the world.

THE VISION EXPERIENCED BY AKROORA OF THE OMNIPOTENT THE VIRAT PURUSHA

Akroora, the messenger deputed by Kamsa to fetch Balarama and Krishna was driving the chariot. He took them with him. In fact, the cause for which they were sent for, made an agonising mind in Akroora all the way. He was against this mission, but he could not help. Thus all the three reached enroute the bank of river Kalindi.

Rama and Krishna proceeded to the river, washed themselves and quenched thirst. Similarly the driver also desired for a bath. As an arduent devotee, he was whispering Narayana hymn. When he took a dip, he was confounded to see Rama and Krishna beneath the water. He raised his head up only to see the boys confortably seated in the chariot as if nothing strange transpired. He could not believe his own eyes. Again repeated the dip. He was wonder struck.

He had a series of vision. He saw the supreme serpant, handsome like full moon emitting golden rays around, with 8 hoods

raised as if there is a white hill with towering peaks. This serpant functions as bed high in the middle of milky ocean. He saw the Lord Narayana, the core of eternal bliss, and the creame of purity, lying confortably on the snake bed. He is gleaming like a gem of indigo. He bears a charming smile; bears all precious jewels reflecting into his cheek; eyes are as long lotus-petals; nose like the flower of sesamum-plant; glowing eyebrows; the temple is as attractive as the moon of the fifth day, beautiful curling tuft, the golden crown embeded with gems, ray of teeth looking like bunch of jasmine flowers, garlands of pearl spread in chest bearing the im print of Sree Vatsa, having four beautiful hands, and thin stomach, the navel supporting the Universe, shining raw of hairs, the glittering waist, the legs like pillar built up with Marathaka stones, the knee being fondled by the Godness Lakshmi, the feet shining with nails and the bottom adorned with the marks of bow, fish and the like, bangles in the hands and in the upper hands, the paws and fingers pink like red lotus, bearing a peculiar garland called Vanamaliam (A group of five specified flowers) and with other garlands of lotus and Tulasi, wearing cloth in yellow colour and jewells on the feet. He was wearing

the traditional weapons like conch, disc, bow etc.

On this left and right there stood the godess Lakshmi and the earth. And in the front also was the company of other Gods like Siva, Brahman, the rulers of different directions, saints like Narada and Nava-yogies Yakshas and Kinnaras and several others, all of them worshipping the God. Completely perplexed with the vision of the God with all the above paraphernalia he began to worship Him witn devotion in the following liness.

Thou art the Cause of all, and the foremost
Never fading and the Eternal, My slutations

Thou art the prime purusha and

From thee devolved sarasija Bhawa and other gods

The panchabhootha (the cosmos, the wind, the fire the water and the earth)

Thou art manifested through the world outside

Thou art the all pervading "Virad Purusha",

Thou art the mind and the other organs

Thou art the celestial, the man and the devil

Thou hath no begining, the middle and the end

Thou pervadeth all; none else than thee Professeth the vedas;

Thou the Brahma Manifesth as the trinity. (Vishnu, Siva and Brahma)

Still on account of the delusion and bound by creation

Preservation and destruction of the world,

The misconception of duality sereans away thee from awareness;

But the blessed are those who through

Sense organs realise

Thee the Virtuous as Nirguna and Nirakara

and worship thee in Monism;

But the priest class in different godly designs;

The wise. sacrifice the results of their deeds

In thee; and adopt the path of knowledge

Those with conception of duality

worship thee in different forms.

Thou art the all pervading and all
Sorts of worship ultimately reach thee only,
just like the waters on mountain
flowing through several rivers
finally reach the mighty ocean.
Though the Eternal thou art
Thy creatures are of three different types
(the pure, the semipure and the mean)
So being, they are difficult to be got over,
And the mass trapped in day by day,
From the top to the bottom suffers from delusion
Extreme divine grace towards me has won
These vissions fully realised; Oh wonder !
Indulgence, I crave, for retention,
Ever in my mind green this vision.
I bow thee, may I not get entangled
Hereafter in wordly affairs.
Thou art the ultimate goal, the everlasting bliss
Witnessing everything as pervading cause

It is due to the delusion that thee
Taketh the three types or qualities;
The entire world out side forms
The limb of Virad Purusha
The head is the cosmos, the clouds the hairs
The Fire the face, the Directions the ears,
The Sun and the Moon thy eyes.
The Ashwani Gods the nose,
The constellation the teeth, yama the long teeth.
The metre the words, Varuna the tongue,
The laughter is delution, Indra the hands,
The Saptha Vayu the breath, the navel the cosmos,
The testicles the prajapathi and thy feet the earth,
The mountains the bones, the earth quake the time
The entire years the semen, the day and night the happy moments
Thy mind is the moon, intellect the Brahman

Thy vanity the Rudra, the mind is Vishnu

Thy heart is the God three eyed, the profound

Wisdom is the might.

The bottom of feet is the 'Pathala' and top 'Mahathala', the ankle is 'Rasathala', the knee is 'Thalathalam', the Janu 'Suthala', the laps are 'Vithala' and 'Suthala', 'Kati' the earth. the navel the sky, from the navel the Brahman took birth, the chest the heaven. the neck, 'Maharloka', the middle of brows 'Thapoloka'. and the head the 'Sathialoka'. Thus the forteen worlds are enumerated as different limbs of Virad Purusha.

With the prime object of instructing the humanity you the everlasting the hnower and the witness of every thing are manifested in all objects both animate and inanimate, pervading all over the world in the guise of Virat Purusha. You are the sole cause for the existence of the universe.

The cosmos, within or without the water shines like bright sky and you but none manifest in everything. All these manifestations should rise in my kind.

Prostrations to you. I bow the one who took the incarnation as the Fish, the Tortoise the Boar, the Boy Vamana. You appeared as Parasurama and Sri Rama and also as the Killer of the disciple of Bhargava. You are both Anirudha and Pradiumna. You yourself are Balarama and Srikrishna. You also adopted the shape of man - lion. You appeared as Buhdha, and Kalki, I bow my head before you All the living creatures, out of ignorance, nurse ego like 'I' and 'mine' and accordingly they are sufferers in being bound by several deeds. This is to be ascribed to the play of delusion arising from God. The foolish men hardly realise that this mortal physic is the cause of all miseries. In fact they labour under mistaken notion for pleasing the wife, children and such persons who are equally unstable and are similar to one's own dream They live under the canopy of duality subjected to wordly miseries. They are pursuing the shadow instead of the real, the extreme bliss that you are.

Each one's birth is conditioned by the deeds that were done in the past and also dependant on the righteous deeds The wise do the work without any attachment to and unconcerned of their fruits. They

are loyal to the teachers and are devoid of sins. Practising of restraint on the sense organs as ordained by the scriptures added on with contemplation and hearing of them, is a must. The entire human faculties and the relatives such as wife and children, and materials such as house etc. owe their origin to the 5 substances (Panchabhootha) which cannot be anything else than those, just like a pot corresponds to earth, though there may be different names according its nature.

The sound is pervading and its unit or atom does constitute the Pancha Bhoothas really. Apart from units of sound there cannot be any object. This can be said analogous to a picture which is drawn out of different colours and the same units later get dissolved. In the sky we see the rainbow gradually vanishing Like that due to delusion we feel the darkness like the blue sky in the cosmos Those who conceive of the universe as Brahman take the world out side granted for only as images which vanish like a mirage. There cannot be any mirage in the absence of sun rays. Brahman is the cause and the world outside is the effect. This is only due to the play of Maya Since Maya or delusion springs from the void or the unreality it can never be an effect arising from the

cause, the Atma (Soul). Thus the cause and effect and the monism and duality and such other thing can never be attributed into Parabrabhma which is the Atma, the cause We feel the cause and effect because the cause, Atma is part of the Paramatma, the core of brightness. All those who have realised this secret are the blessed with bliss. You are only known to such wise, blissed men who have realised the identity between the Jeevatma and Paramatma. I bow before you, the only one realised by such yogis.

My prostrations to the destroyer of ignorance

My prostrations to the sole wisdom

Oh Krishna, the Brahma bodied

The most pure soul, the destructor of all materials

Oh God of sense organs, Lord of all men
Oh the first one, the extreme bliss
Oh the permanent, unperturbed bliss
My prostrations are unto thee.

Shed of my illusions, the controller of delusious

And save me, save me,

Thus stood Akroora worshiping,

When disappeared swiftly the divine vision
Akroora on seing this, got agitated
And raised out of water his head
Then he saw Krishna seated in chariot as before.
His apprehensions suddenly vanished.
He performed his evening prayers
And proceeded to the cart when
Krishna, the remedier of diseases enquired
"The one devoid of dirt, oh the virtuous,
What wonder you had in your mind
It looks so, please tell us"
He explained his feelings
"Oh astonishing I your plays
And nothing else did I see.
Who so ever it be, will be surprised
to witness your wonderful plays."

Thus replying Akroora drove the chariot. We have to follow one thing from the experience of Akroora that to a great devotee the God is felt in any shape and at any time and that the noble experience of Bhagavan will cure all diseases and sins for ever.

THE ADVICE GIVEN BY MARUTHI TO RAVANA THE CONQUERROR OF THREE WORLDS

The wise men should strive to clear of egnorance of persons who have only scant knowledge. So far as salvation of such persons is concerned the best thing is to instruct them with righteous path To start with, one should not be immersed in the ocean of desires. Oh ! Ravana eschew the mean path and pursue the godly ones. The latter is destructive of the fear of death and birth, while the former gets one entangled with worldly affairs. You hail from a family of very wise men. You adhere to the path of virtue and you can thus throw away from your heart the devilish tendencies such as passion, anger, hatred etc. You are the great grand son to Brahman, so too you must not have adopted mean thoughts. The view that life force for each say, God, devil, man, bird, beast, snake and like that is different from the rest has to be given up. The particular way of life of each is decisive of the entanglement according to the nature of deeds one was bound by. The life force, you better realise, is neither the respiration nor the body one possesses.

The supreme Brahman is the nectarous, the birthless, the pure, the nondual, and the inexhaustible. It is the sole one which is the extreme bliss. It has no virtue. no colour, no dirt, and is devoid of passions. He is the first of all Lords and he can be realised only by means of the study of scriptures and Vedas. This is the everlasting Brahman which has no particular shape. Even the Trinities-Brahma, Vishnu cannot easily identify Him. He is known to such persons alone who have profound study of the scriptures, and to those not so, he is quite a stranger. The entire world out side is unreal and the one that is eternal is only the consciousness of the Truth, the permanent bliss. Please be aware that all the physical bodies in this world are unstable; they are subjected to changes in appearance, decay and death. It is not easy to understand all these principles. You should realise within your self that the things around you are all accountable to the play of delusion of God, the Almighty. Therefore, for your salvation I will point out a way. You may be pleased to hear it.

Your internal self will definitely be purified by constant devotion to Sri Hari. Apart from conscience being purified, the

sins will also vanish by ardent loyalty to Hari; thus you will become conscious about the principles of eternal truth. Therefore try to achieve that position of everlasting bliss which dawns only in an atmosphere of clear mind directed to the belief in and adherence to the righteousness. Oh Ravana practise the recital of Rama hymn which will destroy your ignorance. Shed away all your desires for sensual pleasures and meditate on His feet. This much of knowledge is essential for human being. The feet of the Lord are capable of eliminating the wordly entanglements and they are so dear to the world of devotees and illuminative to more than thousands of Suns. His lotus like feet have thwarted away the enemy by name Madhu. It is not late even now. Give up all your wicked thoughts and strive for salvation of yourself. You are enlivened by promiscuous desire over the wife of another. It will dig deeper and push you down into it. Narayana, the Lotus like charming eyed, the shelter for devotees and the God Almighty is to be worshiped every day. He is the sole eternal bliss. So, prostrate unto his feet thinking them as the sole shelter and gain his friendship. Never treat him an enemy. You can boldly approach Him.

Though a sinner of the first degree, beware there is none as kind as He is. Any one who utters Rama Mantra is assured of no birth again. These are the words spoken to by the great saints like Sanaka. I have only repeated them to you for your betterment.



THE PRAYER OF KALIYA AND HIS WIVES

Your feet are now imprinted on my head. They are not easily seen by even the seekers of truth and the well versed In Vedas. I am lucky for they are now in my head. Hither to I had been maligned by vanity and pride. Now what thing is supreme to your feet ? Oh Krishna I bow you. Give shelter for me. You are immune to the three stages (the supreme the middle and the mean). You are the all mighty. pervade into all the living beings. You manifest yourself in all creatures. My adorations are to you. You are the cause for growth in every seed, and the most omnipotent Pranava. From you spring the commencement, the Stability and the end. Though inherent in every tning you are not at all distinct from them. You are complete in everything. You give succor to all world. You are permanent and revel all times. I bow you.

You are available in any thing, but at the same time you are away from all and everything in the world. Oh Narayna you destroy Naraka. You are the Master. Since

you are omnipotent, the saints like Narada bow at your legs. You are the ocean of pity and the dispenser of ambitions. Your charming colour is that of pregnant cloud. You have no afflictions. You are the son to the lord of shepherd. You look after the cows. You are brother to Devendra and the Master of Yadavas. Your parents are Vasudeva and Devaki. Oh Lord protect us always Even on persuit, one cannot know of all pour splendorous plays attributabie to Maya. You are the incarnation of the extreme bliss. You are our benefactor and guardian. The Kaliya along with his wives and children, moved with deep faith praised Krishna in the above lines. He fell at the feet of the Lord seeking his mercy.

The attributes of Lord Krishna are narrated by the poet. He is born in Chandra dynasty and is the teacher of every being. He is full of bliss and praised by great saints. He never lets down his devotees. He is worshipped by Siva He governs the world He is the premier and embodiment of discrition. He bears with the world. He is the master of Maha Laksnmi. He is permanent He is without any comparison. He is unblemished. He has no duty to be performed. He is the incarnation of reality

and never spent out. He is not visited by miseries and is unattached. His eyes look like lotus petals. At his navel sprung a lotus. He is the Supreme of the supreme. He is after Rahu and Kethu, the dual enemies of the Sun. He has lustrous hairs. He is the best person, the master and is approachable by any one. The three stages (the best, the middle and the mean), have no significance on his self. He is the black beetle to lotus minded wise reople. He is seen even in solitude. He is the most learned and the playful He has crossed over the mighty ocean of scriptures.

He, the lover of the devotees, wears 'Vanamala' and yellow cloth. He the supreme soul affords deliverance from bondages. His flag is enshrined by the mighty kite, the killer of snakes He sleeps on the body of serpant king. He is worshiped by Siva, who is adorned by another great serpant. All snakes are his devotees. Indra is His brother. His face shines, like the Moon in the autumn season His weapon is disc and is the lover of persons seeking absolute shelter. He was born as the son to Vasudeva and bred up in the family of Nanda. The godly imprints and

weapons were concealed by him as a matter of fact from the cowherds.

After the description of the glory of Srikrishna as experienced by the poet he takes us back to the same scene where Kaliya was vomiting blood from his hoods on account of the strain exerted by the lord in his dance on his hoods. Kaliya was completely subdued and he realised the God after eschewing vanity and conceit.

After understanding the plight of Kaliya, Krishna jumped on to the deep waters of river Kalindi from the hoods, the momental platforms for his dance. This gave a sigh of relief immediately. Krishna in his charming smiling mood slowly advised Kaliya who was hither to weeping with hands held in adoration. You be assured of no peril from the kite as the marks of my feet are imprinted on your head. Similarly any other person present in your company also need not be afraid. So now you go and have a visit with the kite Kaliya conceded to this briskly He thereafter had a conference with his associates. He adorned the boy Krishna with all available jewels very attractively. He rounded the Lord on right

and prostrated. He requested Krishna to board his hood. Swisftly he swam to the banks with Krishna. He bade farewell to Krishna. After Krishna thus departed he fell on complete meditation on the Lord and it continued throughout his life Then he left to Ramana island with all his associates and took a permanent abode there itself as advised without any fear from the kite.



THE HYMN OF BRAHMAN OF SRIKRISHNA

Having seen the handsom. Krishna and his beautiful hands and legs, Brahma began to worship after he bowed him with hollow hands faced each other. The prayer runs as follows.

You are the killer of Narakasura. You wear cloth in yellow colour, a lover of garland of Thulasi. The lotus where, I am born grew from your navel. You wear always the conch, disc, lotus and gada. You are having four hands and are desirous of garland of five particular leaves. Your smile is very tender; you put up a very charming face of complete delight. The ornaments in the ears illumine your clean cheeks. Oh prostration to such a beloved one.

Your glittering eyes shine like the sun and Moon. Your crown shines like thousand suns rising together. Your abode is the milky ocean and you are the lord of world. You rest on the bed, the body of the king of serpants. You are pervading the whole universe. You are the only cause for creation, maintenance and destruction of the universe. Prosprations to you, the

saviour of the sinners. You are the core of purity. You assumed the shape of fish. You are known through the scriptures alone. You raised up the mountain. You appeared in the form of tortoise. You have accepted the Godess Earth as consort. You assumed the form of man-lion You are the destroyer of Rakshasas (devils). You are the brother of Indira. You measured and exhausted the world by third pace. You destroyed all the devilish kings. You are Bhrigu. son of saint Jamadagni. You are the son of Dasaratha and Kousalia and master to Sithadevi and annihilated the family of Ravana. You are also Balbhadra and son of Rohini. You are son to Vasudeva and are master of Maya. You are born in the family of Yadavas. You killed Poothana and also the devils who came to you in the guise of cart and wind as well. You assumed the shape of cows. You put an end to the devil crane with sharp beaks. You appeared as a boy in the family of cowherds. You are the master of the entire world and according to the necessity you take different shapes. The devotees are much dearer to you. You are bent upon rendering salvation to them. You annihilate the group of enemies. You are the master of Lakshmi. The entire body of animate

and inanimate things are your own disciples. Sankara praises you. you give all pleasures to the subjects. You put an end to continuity of worldly attachment All benedictions emerge from you. You are the cream of bliss and pervade into the world. The attachment and unreality do not pollute you as you are above them. the first in antiquity is none other than you. You manifest through out the world. That internal force is reflected in you. My prostrations are to you Oh Lord I cannot reach any where near the realm of awareness of your splenderous manifestations. I am only an idiotic creature in distress. I am one among your progeny. Therefore you the ocean of pity give succor to me. You are the best friend and relation.

You can see the task of creation dwells in Brahman. Even such a greatman praises Bhagavan. If that is the order it is unbecoming of us to be indifferent towards devotion to God.

NINE STEPS OF DEVOTION

Having heard Sabari (a tribes woman) he advised her to her understanding. The devotion towards me is not conditioned either by one being male or female, or of a particular caste of creed or name or ascetic order. What is material is not anything other than faith in me. Similarly deliverance from this world is only through the path of faith By mere observance of holy deeds, such as a bath in secred waters, penance, gift, study of scriptures, fasting or visit to the temples etc no one can reach me. One who wants to attain me has to practice faith, fulness and devotion. So, I will give you briefly an idea of how devotion has to be built up.

Of the several ways, the **foremost** is in building up contact with pious people. The **Second** is to hear the holy incidents relating to the God and the third one is in the saying divine qualities. The **next one** consists of In explaining away the significance on the Divine utterings. Rendering services to the saint teachers ranks as the **fifth step**. You have to adopt righteous path and worship me as prescribed by

rules of abstinence and fasting. This is the **sixth step**. The **seventh one** is in the practice of my divotional hymns. Please understand the sacred soul, all these steps. You should perceive my presence in all beings. You ought to be faithful to my devotees. Do not be carried away by passion for the external objects. You should inculcate in detachment and consider me all pervading. The above advice touching the right path of life is acclaimed to be **eighth** step. The last and the nineth step is in declaration that you should always meditate on Sri Rama. This step will purify your mind. Thus the nine separate modes of services are explained

We adore that jewel in the family of Yadavas; namely Gopala the most sparkling gem; the sole gem in the universe; the gem of fortune to the maiden flock of shepherds. He is the very Krishna, the precious gem; and the jewel always worshipped by gods,

The effect of worship of Shri Krishna can be summerised in these lines. It cleanses the mind which is only a mirror. It relieves one from the miserable fire of attachments in wordly affairs. It is capable of spreading rays of the moon throwing into blossom the white lotus of prosperity.

It enlivens the knowledge which is by stage it is equal to tasting of the very nectar. It purifies every soul. Victory to Sri Krishna worship.

Oh tongue I recite the hymns of Kesava, who has vanquished Muraasura; Oh mind meditate on Sreedhara; Oh both hands adore him; let both ears listen to the anecdotes of Achyutha; Similarly let the eyes look at Krishna; Oh legs carry me to the temples consecrated to Lord Hari; and nose you smell the Tulasy leaves taken from the feet of Mukunda after worship; and finally your head bow at the feet of Adhokshaja (Vishnu).

I meditate in my heart that master of the three world who is the ocean of kindness, who has a glorious face, who is adorned with the three eyes, who bear, the clotted hairs, who has got Parvathi seated on his left; who is always serene and who assumed the role of Rudra and also has taken endless incarnations. Oh Sankara Prostration to you.

A prayer to Mookambika, the Godess of divine knowledge :—

You are the personification of syllable. You are pervading in all animate and

inanimate objects. You yourself are the brightness. You are the words. You are immersed in everlasting delectation. You are adorned with the best cordiality (concord). You are both the principle and the extreme delight. You are beyond the approach of dogmas. You are the most real of all the realities. You are full of illusions. You are the real prosperity. In you inhere all the riches and you are the most serene. May such Mookambika shower on me the rays of succor.

The one who is the son of the Lord wind and the messenger of Sree Rama is as fast as mind and is passing like wind. He is the conqueror of sense organs, the most refined among the wise and the foremost of the herds of monkeys. I bear in mind always that Maruthi

Wherever there is the loud utterings in praise of Sree Rama there appears Maruthi with hollow hands faced each other and placed on his head. He is the terror for the devils. His eyes are filled with tear of devotion. I prostrate that Maruthi.

Oh prosperity to Sankar, Sankar,

Oh prosperity to His consort, the beautiful and the eternal

Oh prosperity to the teacher, the great, Dattathreya
Oh prosperity to the one with the face of elephant
Oh prosperity to the one with six faces
Oh prosperity to Seetha and Rama
Oh prosperity to Radha and Krishna
Oh prosperity to Krishna with flute
Oh prosperity to Kingdom of Rama
Give us prosperity.
Oh Vaidehi (Sitha) give us prosperity.

DHRUVA'S HYMN

When Prince Dhruva beheld in front of him the object of his meditation, the effulgent form of Lord Vishnu, he was overwhelmed with joy. He recognised the Indweller in himself and in every being as well as the self pervading the whole universe but remaining invisible oweing to the veil of **Maya**, Hastily he got to his feet, and with folded hands raised over his head, went round the Lord seated on **Garuda** and fell prostrate before Him. The bov wished to sing the glories of the Lord in a prayerful, poetic style, but soon found that he had not tne skill for it. All that he could then do was to fall at His feet again and again in mute adoration of the Lord's grandeur and grace, Seeing the boy-devotee's predicament, the Lord who is the refuge of the weak and the lowly illumined the boy's intellect by fondly touching his cheeks with His veda-vibrant conch. Instantly, the boy felt divinely inspired and glowed into glorious poetic eloquence. His heart began to melt in devotion which showed itself in tears of joy and horripulation. Falling at the lotus feet of the Lord, Prince Dhruva,

in a chocked voice, began his hymn of adoration to the supreme :—

"Salutations to Thee, O, Lotus-eyed Lord !
Salutations from Thy servant and slave
Seeking shelter in Thee, O Supreme saviour !

A thousand prostrations at Thy feet
That pervade the fourteen worlds.
Obeisance to the Lord of my heart
Purifying it, there to dwell
As my light, as my life.
Thou art the cause and the effect
The grouced and goal of the universe.
Thou art the Indweller, over lord,
Knower and Witness of worlds and beings.
Adoration to Thee who assume the form
And meaning of all Vedas and Vedanta
By which art Thou known and attained.
Salutations to Thee, the subtlest Self
Beyond Maya's three-fold quality
Yet her curtain, Thy power, veils Thee !
Light of all lights Lord ! Thou shinest

In all hearts like the One sun mirrored
On water in a million pots.
Salutation to Thee, Lord of all.
Thou art the self-existent self
Partless, eternal, eternally pure.
Beloved of devotees and boon-giver,
Thou dost weigh their work and worth,
Granting one riches. another release.
Salutations to Thee, to day and every day;
Thou alone art, alone, apart, unique,
The Self in all, the self of all universe
The 'Self' in all, the self of all universe
The Soverign, Lord Vishnu !"

This hymn of devotion sung by the Prince in all humility and faith gladdened the Blessed Lord who bathed the boy in His all merciful glances and smilingly blessed him with long life and fruitful king ship. Greatly pleased by the Boy's simple devotion, Lord Vishnu urged Dhruva to ask for any boon. Whereupon, the prince with folded hands and bowed head prayed :—

"Little do I long, O Lord ! for royalty.
Things of this world are illusory,
Permanently impermanent shadows.

Bless me, O merciful Lord, grant me
Wisdom and devotion; Love unswering
To serve Thy lotus feet; status pearless
As Thy foremost devotee, above all.
May I rest, if Thou wilt, most exalted;
Above all mortals, mortal worlds,
Stars, planets, earth and heaven
May I be The crest-jewel, the brightest
Star adorning Thee; seeing all,
Guiding all, knowing all-the witness,
Make me. O merciful Master, Humble
Pure and purness in devotion to Thee,
This eternal life is life's fulness
Nought else I seek, O Lord of lords."
"So be it", blessed the Lord pleased
With Dhruva's guilteless love
And vanished.

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PRAHLADA'S PRAYER

In deep humility and devotion, Prahlada fell at the feet of Lord Vishnu in the awesome and unapproachable form of Narasimha (the Lion Man). The Lord was much pleased with the boy's pure and simple devotion. Forthwith He gave up His terrifying aspect and wore a benign face wreathed in smiles. He raised up the boy lying prostrate before Him, embraced him affectionately and kissed him, on the head iike a fond father. Prahlada, shaking with devotion and swimming in bliss, began his hymn of praise to the great Lord whose glory is beyond the understanding of even Brahmadeva, the Creator :—

Adoration to the Supreme Lord !
Lord of the universe, now manifest
As Narasimha, the fierce Lion-Man,
Peerless in valour, strength and skill
And all-conquering, like Thy grace.
Salutations to Thee, Lord of lords !
Terrifying to the wicked, to the worldly;
A tower of strength fo the pure and the lowly.

The form is like a pillar of fire
Sky-kissing, blazing. Thy tongue
And flaming eyes shoot out fire-rays
That leap up and like high heavens.
Thine arms reach out all quarters
Thy rails and teeth tear and plough
Annihilating evil doers everywhere
Flint-hard Thy giant limbs, Thy mighty roar
Earth-shatteridg, like dreaded thunder claps.
Thy mercy, like Thy cosmic power
Purifies all, redeems arch-sinners.
The great elements are Thy form,
But eternal bliss is Thy reality.
Thou art of the nature of the Vedas
without beginning, without end,
Unattached, of pure knowledge-bliss,
Destroyer of ignorance and saviour
Of mankind groping in delusion.
Thou art the Trinity in one, Supreme Being
worshipped by all gods and demi-gods,
Destroyer of dreaded demons, yet Thou art

The goal and refuge of devotees like me.

Salutations to Thee who assumes
Forms several like the Fish, the Boar,
The Tortoise and not the fearful Lion-Man.

All these are Thy missions of mercy
To destroy evil, preserve good,
And bless Thy pure, sinless souls.
Thou art the Lord of all worlds,
The sole goal of sages and saints
Bestower of gifts, beloved of devotees,
Killer of Madhu, Kaitabha, Hiranya,
Hayagreeva and my life, Lord Vishnu.
Thou art all forms, all states,
All names, all acts, all gods,
And the lotus-eyed God of all.
Salutations to Thee. Subtle and gross,
Soft and hard, kind and cruel.
Yet assume Thy tender form,
Lotus-eyed and sweet-smiling
Bless me with firm faith in Thee,
Desireless desiring Thee alone.
Bless my father, erring against Thee.
Render him pure, sinless - Thine own."
"So be it," said the Lord, pleased,

Prodigal to Prahlada and still
Unsatisfied granting gifts and boons,
"Thou shalt live a kingly life
For a whole 'Manvanthara'
And then attain My state in Me"
So saying, Lord Vishnu Vanished
Leaving Prahlada calm, blissful.
Glory to the merciful Master
Glory to the Terrible the Tender
Those who read this hymn, recite it
Become worthy of the State of Vishnu.



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